ıʌtiʲa y consequence, result. Ar. Prs. ooo
ɴʌwʌq -ičiŋ y ploughshare (triangular iron sheath slipped over the end of the body of the plough). 407

1. *nʌzər, nʌzir.*

a. Sacrifice, offering, Ar. Prs. ooo *ᵛᵛrbaᵛn, fıdaᵛyʌt.* The word appears to be Ar. *naẓr.* It is used with a dependent genitive, and the sense is probably: "may I be a sacrifice for . . .", which may be expressed otherwise as "I do homage to . . ." *aimo nʌzər* (may I be) my daughter's sacrifice (an expression of endearment to a daughter). 160.24.

Similarly for a son; *e.i.i nʌzər. baᵛpotsərɯ.ɛ hərɛ nʌzir* respected oxen of our grandfather and grand-uncles! We do homage to the oxen of. etc. 246.15. *nʌzər baᵛdša* (may I be your) sacrifice, King! 4.6.

In practice it comes to be used independently as a form of address for a superior, equivalent to "Sir" etc. Ar Prs. *ḥʌẓʌrʌt, jʌnaᵛb, ḥuẓuᵛr, lʌbbaik.*

b. Sir etc. — *hai, ma hɛnʌsə nʌzər* alas! you wise sirs, (alas, may I be a sacrifice for you wise men). 158.17. *ʌwa nʌzir* yes sir! (the regular response of a servant to his master). Ar. Prs.

2. *nʌzər* y look, glance, sight, aim, H. *nʌẓʌr.* — *ɣunikrš nʌzərɛfɛ borᵛnimi* he looked at him with an evil eye. 50.4. *jɛ aiyʌš kɛ da uᵛŋɛ nʌzərulo gunagaᵛr ʌmʌna ba* in the sight of heaven and of thee I have become sinful. 373.7. *hai.ʌnər nʌzər dusuᵛai.i* he has taken aim at the mark. *iᵛn nʌzərər giᵛmi* he started aiming. 102.20. Ar. Prs.

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241 minerals and by allowing these glacial streams to be spread over the soil, the nutrients are left in the soil as the water soaks into it.

The principle of returning to the land that which belongs to the land has been and is, at the present time, scrupulously followed. The only farm implement which [407] [492] I could find on the Hunzan farms was the primitive plow and invariably it was pulled by a bullock. The plowing is never deep and is practiced chiefly to sort of clean the field, cover the organic matter that has been spread upon it or left upon it and prepare the field for the next crop.

[464] All the work that has to be done is done by hand—with or without the assistance of domesticated farm animals. There is no substitute for manual labor and the men, women and even young children share in the farm work.

[137] From what I could observe, weeds were not a problem and the reasons are clear. There are few indigenous, native plants in the area. Practically all of the growing plants that I could spy were in cultivated areas. The maxim in Hunza evidently is if a place can grow weeds, then it should be cultivated and usually that principle is followed. This all adds up to the fact that there are few weed seeds distributed in the area and therefore they are not in the soil to spring up, whenever the farmer's back is turned.

[134] I want to stress once more that the mineral requirements of the fields of the Hunza farmer are met and replenished by the fine silt, ground by the glaciers from the rocky surfaces and carried down to the Hunza farmers by the conduits and spread on their land.

Our modern civilization attaches great importance to and stresses the value of flavor and appearance in